

lives will grow higher and wider. She must be a bold mother indeed who has the moral courage to say to her child, "No, it will injure your health and you shall not do so." And yet she is the true mother and her girls will in after years rise up and call her blessed.

Fairplay, Md.

THE INDWELLING CHRIST.

BY C. H. BALSBAUGH.

MY DEAR SISTER:—Like the Queen of Sheba, your letter comes a great distance laden with hard questions. All I need not answer, and could not if I would. We are full of interrogation points, some of them quite reasonable, and as many inexcusably inquisitive, and many, innumerable many not to be solved in this life, and not a few which even eternity will not solve. A quarter of a century ago I had a dozen, or a score of problems to the solution of which I addressed myself with eagerness and buoyant expectation. But they are still unsolved; and to the original number are added a thousand others equally inscrutable. The deeper we dive and the higher we soar, the more do mysteries multiply. "We walk by faith, and not by sight." 2 Cor. v: 7. "Abraham went out not knowing whither he went." Heb. xi: 8. "We look not at the things which are seen but at the things which are not seen." 2 Cor. iv: 18. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. xxix: 29.

"The man Christ Jesus" in the perfect revelation of the Infinite, Eternal, Unsearchable God. This the simplest can believe and know, and yet the wisest never know. None so shallow and ignorant as not to understand a fact as such. None so profound as to comprehend even the mystery of the common experiences of daily life. I have just had my breakfast, almost as simple as our primitive ancestors in Eden. While I am writing these lines it is undergoing a complicated process or a series of processes, on the way to *life*, thought, emotion, and the manifold *manifestations* of life. My food of yesterday is now being involved in the sentiments I am putting into this epistle. In attempting to give the philosophy of all this, I can go only a short way. Biological researches have made wonderful discoveries, but have never penetrated to the secret that underlies all phenomena. So it is pre-

eminently in spiritual things. The Incarnation of God is the *greatest* Mystery. And yet it is the fundamental fact that our faith must deal with as much implicitly as with the fact of consciousness itself. *How* God has made flesh I know not. *How* this Mystery is repeated in regeneration by the Holy Ghost, I know just as little. I believe both, and by faith in the greater fact I am made the conscious recipient of the latter. The Holy Virgin was as conscious that God had found lodgment in her personality, as any other mother is aware of her dual life. The same Holy Ghost that effected the stupendous conjunction of Deity and humanity in the Virgin Mother, brings the same eternal life into every soul that receives it by faith. Those two little monosyllables, "BE IT," expressive of Mary's absolute receptivity of the Divine Life, is the key, on the human side to all the wonders of "God manifest in the flesh." Luke i: 38. Faith is the greatest word in the vocabulary of man notwithstanding the protest of Professor Henry Drummond to the contrary. Love is indeed greater than faith, because God is *Love*. 1 Cor. xiii: 13, 1 John iv: 8, 16. But it is by faith only that "the Love of God is shed abroad in the heart by the Holy Ghost." Faith is so cardinal that without it, it is "impossible to please God." "All things are possible to him that believeth." Rom. v: 1, 2, 5; Heb. xi: 6; Mark ix: 23. Faith is the product as well as the recipient of the Holy Ghost. The *modus operandi* is known to God only. You can be holy, and know the blessed fact without knowing the mystery of the process. There is a knowing and a knowing. Some are ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii: 7. The knowledge referred to in John xvii: 3 and in 1 John v: 10, 11, 12, is not the knowledge we gain by hearing, or study, but it is the witness of the Holy Spirit with our spirit, as direct and conscious as the testimony of sense in my fingers to the presence of the pen they grasp. Rom. viii: 16. The High Priest could not enter the Holy of Holies without passing through the Holy Place; could not pass behind the second veil and gaze on the shewbread unless, he first passed through the outer veil into the apartment of lamplight and shewbread. But the Uncreated Light and Heavenly Manna were kept in the inner recess which could be entered only with blood. So there are multitudes who walk in the most brilliant intellectual light of divine truth, yet never gaze on the awful yet soul-transfiguring Glory of

2 Cor. iv: 6. This is possible only by a faith that means no less than Gal. ii: 20, and vi: 14. I know of no other recipe for salvation, than these two words: "ONLY BELIEVE." Mark v: 36. If our faith is as large as God's provision for us in His incarnation we will realize all that is signified by 1 Peter i: 15, 16, and Philippi iv: 7. This will bring us into perfect identification with Jesus in John iv: 34, and viii: 29, and "Keep His Righteousness ever imputed, ever inwrought, ever expressed." This is "justification, sanctification, redemption," "peace which passeth all understanding," "joy unspeakable and full of glory." Other salvation I know none nor other way of realizing it. We must know Jesus, as Jesus knows the Father, by *indwelling* and this by faith. John xvii: 23, and Eph. iii 17.

You seem to have great confidence in me. Your letter contains these remarkable words; "I think I have received more knowledge of God and strength of character from your writings than from anything presented to me yet." I am glad if I can aid you to a more intimate acquaintance with God in Christ. There is one way of acquiring knowledge. But there is one thing I can not do, while I can present truth in word-form, and influence others to a higher and nobler character, I cannot impart one iota of my life to be the inspiration of another. This is exactly what Christ does in imparting to us the true knowledge of Himself. His *life*, yea, HIS VERY LIFE is given to faith to permeate our entire being, so that we indeed become temples of the Holy Ghost. "CHRIST is our life." Col. iii: 4, "To me to live is CHRIST." Phil. i: 21. Just as soon as *Jesus* is the ONE OBJECT that fills the whole circle of our beings from centre to circumference, we will be as perfectly at home and as restful in God, as God is in Christ, and Christ in God. Just as soon as we are willing to share the Cross of Christ in all the depth of its humiliation we will as surely rise with Him by the Glory of the Father into the very righteousness and holiness and love and peace and joy of God. Then "our life will be hid with Christ in God," and we will ever carry in our bosom and reveal in our life the blessed secret of God Incarnate. Let the world deride, let devils rage, let fellow-Christians doubt and question and disparage, *we know* that John xiv: 20, is as much a reality with us as with Christ. "Without controversy great is the mystery." Immanuel is the common fact for Christ and all His elect. "God in Christ." "Christ in us the Hope of Glory." 2 Cor. v: 18. Col. i: 27.